ROUND ROBIN

A Factual and Non-Sectarian

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ANTI-MATTER

by
Gaston Burridge, BSRA

Some astronomers have recently come to the conclusion that such a thing"as anti-matter" can exist. What is anti-matter? It is a kind of matter thought to be opposite in its basic electrical charge arrangement as compared to that sort of matter we know most about, that sort of matter which completely surrounds us here on earth.

As Nature appears to delight in opposites in all other things, it does not seem illogical to expect the presence, somewhere in Creation, of a kind of matter constructed in the reverse of that which we know - but where is it?

As far as we are presently aware, the atom still remains the basis of all matter. Even Mr. C.F. Krafft's "proton package", or "ionic material", Super-matter, is made from some of our present existing atoms. But we must begin somewhere. So, the atom, a s presently known and understood, does not seem to be a bad point.

Atoms ar e, roughly, composed of a core containing a varying number of prptons and neutrons, and a larger or smaller number of peripheral electrons surrounding this core. These peripheral electrons carry a negative electric charge. The protons carry a positive electric charge. The neutrons carry no charge at all.

It is assumed that anti-matter is similarly composed of atoms, except that its atoms' electrons are positively charged, its protons negatively charged. This would be the reverse order of charge as in the matter we know. If we are to follow the thinking of the above astronomers and physicists, we must further assume that if matter and anti-matter meet, the result is a terrific explosion - even though the quantity of these two kinds of matter be very small - because the amount of energy liberated would at least follow the formula, $E = MC^2$. It will be recalled this equation fathered the atomic bomb, and lies at the root for calculating a l l atomic energy release - as far as is now known.

As an interesting aside on this equation's history, evidence is now developing toward the point - and it is yet to be denied - that this famous formula was first discovered by an Austrian physicist - one Friedrick Hasenohrl (1874 - 1915), not by Dr. Albert Einstein at all! The formula was published by Hasenohrl in 1904. T h i s precedes by a year, Einstein's publication of it!

Let us try to understand what the full potential of this formula implies if applied to collision of matter and anti-matter. Perhaps we can do this if we will attempt to comprehend the amount of energy freed should a sixth of an ounce each of matter and anti-matter meet. The resulting force would approach 25 million kilowatt hours! That would make quite a light bill. On the other hand, so we may present as many viewpoints and opinions as possible on this subject, Mr. Lindy Millard, physicist and mathematician, who, it will be recalled, has done much interesting work on the probability of the fission of the proton, writes us regarding anti-matter in this vein.

Anti-matter is not the dangerous stuff the newspapers and maga - zines harrangue about. Countra-Terrene matter (another name f o r anti-matter) would be self satisfied electrostatically in our part of the Universe as well as in its own. The positronic orbitals might die off - but so what? A little initial radioactivity would come that way, after total ionization. But then, the erstwhile anti-matter would become very much like Terrene matter! It would very probably end up as harmless gases, such as neon and argon - both of which are chemically noble.

Continues Millard, no one on earth has ever produced anti-matter in his laboratory, and he doubts Science will be able to do so for a long time to come. If it were achieved now, a lot of Diracian speculations would be disposed of by it! How does anyone go about moving any given sub-atomic particles into place, anyway? H o w does he make them turn about-face, or do anything else one may wish them to do? The emulsion tracks and cloud-chamber trails are only records of past events. Photographic emulsion grains hide a lot of detail which otherwise is visible only to the "Father of Spirits"!

Another of the real "science bafflers" of our time is the cos- mic ray. From where it comes, how it is made, or what it really is, all have big question marks behind them. Are cosmic rays powered by matter-antimatter collisions? Some investigators seem inclined toward that view. Cosmic ray research is included in many of the programs of investigation today. Why? Because as men, we are interested in learning what the cosmic rays will do to us out in space on our way to the Moon or to Mars - once we have left t h e protective canopy of our own deep atmosphere. These rays appear to come in bursts, in showers - perhaps in oscillations - but their bombardment of Earth is remarkably constant.

Solar activity seems tied-in with cosmic ray flow. Could it be our Sun produces anti-matter to a more or less degree? Incon- ceivable violence is always present over the entire sun's surface most of the time according to the majority of today's astronomical thinkers. Many astronomers have watched those giant reactions called "prominencies" leap 100,000 miles into space from the sun's

surface at rates of thousands of miles per hour! It is not difficult to imagine that in such vast explosions as prominencies must be, their force might well derange the mere electrical charges on a few atom parts!

Neither is it impossible to conceive that our sun may emit anti - matter on one small area of its surface, and matter, as we know it, over the rest of its surface. In the astounding reaches of space making up the 90-odd millions of miles between us and the sun, and in the billions beyond, these two kinds of matter may wander - and meet - their product being, or firing the cosmic rays. We do n o t know - and who does?

If anti-matter has appeared fantastic to you before, and all we have said concerning it has not helped much - relax - for that which we are about to say builds the fantasy higher! Yet, every word of it has as much basis in fact as many other of our present speculations about Creation.

In the twenty-five years Science has been thinking about anti-matter, it has also discovered many "anti-particles". A n t i-particles are just like their counterpart matter-particles except they have reverse qualities. Among these anti-particles are the anti-proton, the anti-neutrino, and more recently, the anti-neutron! It should be related that these anti-particles have been discovered when matter was broken down in certain ways, by specific methods. What can be concluded from this? Again looking a t Nature, we find her affinity for pairs - her admiration for opposites. In greatness or in minuteness, the pair, the opposite is Nature's only way!

There are few among us who will argue the reality of matter around us, though we might verbally fisticuff regarding how it came to be! Thus, if we admit the Universe of matter <u>is</u>, a n d we remember Nature's abhorrence of "singles" - and we further recall that by disintegrating matter in certain ways we come upon anti-particles as a residue - we are rather forced to conclude anti-matter was created along with matter. And probably, i n the same amount! Do we mean by this, then, that at Creation, there was one Universe made up of matter - ours - and another of anti-matter? Yes! Everything Science has learned points toward the symmetry in Nature.

This leaves us with but one conclusion. That is, there must be another Universe - somewhere! A Universe very much like our own, except in reverse order. Where is it? Out beyond the confines of our own, operating at a similar vibrational rate to ours? Who knows? Perhaps it is <u>within</u> the confines of our own Universe, operating at a vibrational rate dissimilar to ours!

A "lost" Universe is something to contemplate. But probably, it is no more lost than our own is "found"! Perhaps those researches into the vagaries of the human mind will be the first to discover it. To paraphrase Charles Fort, "One measures a sphere, beginning anywhere!"

TEXT and PRETEXT

(The following article first appeared in our quarterly publication, The Flying Roll, Alpha I, March 1946, and is here reprinted by re - quest. We hope that the few Associates of that time who are still with us, will forgive the repetition).

"In a hundred years of speculation", writes Max Freedom Long, "not a single theory has been put forward which would furnish an acceptable explanation of more than a few simple items in psychic phenomena."

Now, this is truth and sour truth, and it is well to have it stated explicitly and bluntly - especially since the whole Western world is beginning to pay heavily for its incredible stupidity in 'psychic' and 'occult' matters. Western psychology on the whole, and excepting Jung and those sympathetic with him, and certain bold theorists, seems to have existed under some kind of hypnotic spell. It has a considerable list of 'achievements' to its credit - but they are not in the field we here refer to. We have due respect for an enormous accumulation of laboratory data, and some smattering of psychoanalytical studies, and we honor the pioneer theor - izing of Myers and his associates, and the great labors of Osty and Richet and Schrenck Von Notzing and a full hundred others. O n e has to mention all those in self-defense . . .The point we insist on is exactly that made in our opening quotation. We do not yet know enough about the nature and make-up of the human psyche t o explain the most elementary phenomena of psychism and occultism - - and until we know a great deal more, no 'scientific proof' of survival is going to be possible.

Quite obviously, we have to know just what the powers and capacities of here-living people may be, before we can attribute a given phenomenon to any discarnate being.

Probably every psychic research man in the world, and all intelligent spiritualists, are aware that identical phenomena are produced by the here-living and the there-living. On the theory that we are ourselves spirits incarnate, this overlapping of powers would be expected.

If Western psychology had at any time proceeded from this latter assumption, a road would have been open to it. But it moved from the contrary assumption, that survival and discarnate existence had to be proved -- and proved by arbitrary methods, usually of t h e most unsuitable sort.

Being wholly unable to handle psychic phenomena, psychology and 'scientific' thinking as a whole had to find some way out. This, of course, consisted in denying point blank that the phenomena exist or ever have existed -- and in explaining all the alleged or real phenomena as fraud, hallucination, hypnosis, autosuggestion, dissociation, complexes, automatisms -- mumbling these words like incantations, confident that, even if they were themselves wholly mysterious, at least they were powerful against all ghosts and spirits.

But there is no point in rehasing here the history of modern science, from the standpoint of its enormous stupidities in the field of psychism. We recur to our opening quotation.

Let's illustrate this by referring to apparitions. Consider, imprimis, the apparitions of persons. We have them, of living persons, of dead persons, of dying persons, of persons trying to project thought forms, of persons in peril and distress, and also of normal, healthy, happy, busy persons going contentedly about their own affairs. Then, some of these apparitions are vaporous, others shadowy and thin but semi-tangible, still others entirely 'solid' and normal seeming to the touch. Some of them can move objects about;others move through objects with the greatest of ease. Some of them talk, act like ordinary humans - then go Pouf! Sometimes they are 'haunts' - place-bound, attached somehow to objects such as bones, weapons , coffins, crypts, vaults, and to ruins, gardens, stone circles, caverns, trees - but almost always to old things or places. But they're common in seance rooms, too. And it is now known that they have appeared spontaneously in powerful electric or magnetic fields.

We're not trying to classify - but to point out our total inability to make any classifications at all. People gabble about ghosts, spectres, doubles, thought-forms, earth-bound spirits, etheric bodies, astral bodies, apparitions - we lump them all here under this last term. An apparition is something that appears - and, so help us, that's about the sum of contemporary learning.

We know that there are thousands of occultists, millions of people who have read about 'occult' happenings, or studied in Schools, under Teachers, Masters, belonged to Orders (not only one, but a dozen or so in rapid succession) - glib folk stuffed with knowledge from books or res clandestinae - and then other folk, really very smart, who have been outside their bodies, are operative occultists, practical magicians - we know that any or all of these folk may rise up in a kind of informative frenzy, giving us nice occult distinctions, as between kobalds and doppelgangers, telling us all the Why, What, When, How of each and every apparition we ever saw or heard about. Since none of these folk are scientists in the orthodox sense of the word, or 'psychologists', they have, between them, a really large accumulation of facts, along with an enormous amount of piffle also -

But our scientists, psychologists, intellectuals, intelligentsia, orthodox religionists haven't got anything. They haven't even found out that all these data exist. Neither have the majority of our scholars and philosophers. If you think that this last melancholy fact damns all the alleged data, reduces it to dreams and old wives' tales, that's your privilege and GOD be with you! It's our stupid 'culture' and murderous (alleged) civilization that has cast its evil hypnosis on you - and making your excape is your own business. This Flying Roll isn't out to convert anybody to anything; it's not a propaganda sheet. It's addressed to people who already know that ghosts walk and tables tip and fairies play at jack-straws. People who are well aware that the universe is a phantasmagoria, and that a phantasmagoria is just as factual and lawful as a metronome and the table of two-times-one - if only we knew enough. And who knows that we don't know anything --

We recur to Max Freedom Long and his gem of purest ray.

We recur to apparitions, reminding you that we only brushed (so far) with our finger tips the lowest tassel of the infinite fringes of the Cosmic Veil - of the veil of Maya - which it is our whole business to try to part and peer through, here and there, by the opening of a millimetre perhaps.

We recur to apparitions of animals - and of objects - just to simplify the problem for 'psychologists'.

There's the old, respected, useful, certainly-sometimes-true theory that apparitions ar telepathic suggestions or images, objectified. There's the Deja Vu notion, or theory, or something. There's a useful and brilliant suggestion of Dr. Ryan (Theosophical Forum) that some apparations, anyhow, are reflections from the astral light. We think this covers a whole category, though we're not sure what the category includes. We don't know the mechanism of such reflections - say, a vision of St. George or the Lord Jesus in the mid-night skies, seen by a score or a hundred persons. Maybe there's a mechanism for the reflection in nature of human thought-forms. Maybe they originate with the dead. Maybe some kind of 'set' of the cosmic apparatus allows us a glimpse into the memory of Nature. . . . But to leave that point, what about apparitions that a r e reflected by a mirror - that seems to mean an objective entity, no mere telepathic image. Or does it? What about a house, a stone wall, that can be touched - and then is gone? There's a theory of delayed telepathic suggestion, too, and lately its been gaining ground. How, why and where a mental image can be held up for an hour or a day, then suddenly go straight to its mark in some 'beholder's' mind - if you're strong to unscrew the inscrutable, there's a case for practice.

Take the purely subjective apparition (so-called, anyhow), arising from pathological conditions, or from alcohol, hashish, a score of other drugs (see our article by Vincent Gaddis). Just what, if anything, is 'explained' by the words 'drugs' or 'alcohol' or 'pathological'? Where do these images originate? What determines their nature? Or if you can trace some of them to subconscious content, what about the hundred which have no such apparent relationship. Or if the threshold is lowered so that the alcoholic actually 'sees' into the lower astral, what is the machanism of the lowering? But our point is, smug gabble about pathology and subjectivism is about as helpful as the abracadabra.

We agree, of course, that delirium tremens and nervous collapse produce visions which do not occur, usually, to normal people. We recognize diversity, categories, classifications as existing, though we can't define them - and the point is that we need a dozen or a score of explanations for apparitions alone.

And the point of that is, that it's primarily a psychological problem, or set of problems, that we don't know anything worth mentioning about the make-up of the human psyche.

How is it that two or three persons will hear a sound, maybe as loud as a thunder clap - and other persons in their company hear nothing at all? Or two or three will hear an apparition speak, and others cannot hear. There's no detectable difference in the sensory apparatus of the people concerned - that is, to scientific examination. Hallucination is a long, fine-sounding word, and means about as much as a rimless cipher. If telepathic suggestion on the subconscious side (probably that's where it is 'delayed') operates at all, do we dare assign limits to it? May I see the apparition of my deceased grandfather because somebody in Calcutta thought about him last week? What is the relation between object and owner, or object and history, in psychometry. What strange network of con - nection, what actual physical web of relationship is it, that seems to bind everything in this universe to everything else?

But in a hundred years of 'science' we haven't found out what makes a table tip, or how it happens you can wriggle your finger when you decide to do so - from a <u>scientific</u> standpoint. We are sure to be told that we don't understand the nature and objectives and limitations of science, and can reply only, that we applied our alleged intelligence to that particular concept for a long time, and that right now we're talking about Max Long's pregnant remark about Psychology our barren spouse.

All this talk about apparitions is an illustration for our the - sis - and the thesis is, that there's a hopeless impasse in psychology, just as there is in organized religious thinking. Here and

there, of course, individual workers break through, acquire new data, try to get it in shape to convince the so-called scientific intelligence. But most of us don't care whether the 'scientific world' accepts (say) telepathy, clairvoyance, psychokinesis, telekinesis, materialization, apportation - and so on - or not. There's no lack of data, anyhow; every psychic research man knows there are mountains of it, libraries full of it - that is, of factual material we don't and can't understand in terms of any contemporary knowledge. Stuff that doesn't fit in. And it's not innocuous, it's dangerous, and pregnant with meaning, and revolutionary and destructive of everything we have been taught, and potentially constructive of a whole new world. --

All this knowledge and human experience has begun to exert a continuous pressure, on human thinking and human affairs. That doesn't mean anything, to the 'average' man, whether scientist, philosopher, artist, business man - the average-thinking man. It should, and we believe it does mean something to readers of this Roll. This writer knows it means something to the people whose letters crowd his mail - many of them, people of academic background and intellectual distinction and not all spiritualists or occultists by any means. But they make up the minority who are not content to be stymied by the im - passe of which we spoke.

To our way of thinking, it is only people like these who are even half-awake, who have some faint glimmering of 'what it is all about', who have knowledge enough and intelligence enough to be seriously alarmed and earnestly constructive. Most of them recognize a genuine outbreak of demonism in the world -and that none of the old remedies are any good - that orthodox religionism is pap for babes but n o t poison for devils, and the latter is what we need. Our notion is, these readers and friends and correspondents of ours are exemplars of the only realism and realistic effort in the world today. There is no panacea for human ills, the fortunes of humankind lie under imminent threat, social reorganization, a world-state of some kind will help, but it is not enough. Social remedies themselves have to flow out of a deep realistic insight - and we have very few realists in the seats of the mighty. True realists, we mean, whose thought goes to the deep sources of social conditions and events.

"It's later than we think!" There's small chance of doing anything important for humanity at this hour. But there may be a chance, and a right service for the future of society, in some kind of voluntary cooperation of the Awakened Folk, or awakening ones - in the building up of certain foci of enlightened effort - of illuminated realism, or realistic Illuminism. At any rate, that is the idea back of this our winged ROLL - and we bespeak the assistance of those of like mind.

(N.B. Flying Roll is long out of print.)

"THE GREAT ANALYSIS"

A Plea for a Rational World Order; with Preface by Gilbert Murray, LL.D. New York, Charles Scribner's Sons, 1912. "What is wrong with the world is its vastness -- ".

"... If there is one thing more manifest than another, it is that the present phase of economic development is transient, not final. It has blundered into existence, and it will presently blunder out of existence, if we do not find a means of rationally transforming it. The people who seek to justify it as a psychological necessity, founded on the bed-rock of human nature, might as well assure us that some cloud-castle at sunset is built upon the eternal principles of architecture. While they are in the heat of their demonstration, "the rack dislimns", and what seemed an adamantine fortress proves to have been a thing of vapor. Capitalism is everywhere caricaturing itself; most of all in America, where the grab-bag is richer than in older and less rapidly expanding countries. Millionaires are not so much objects of hatred as of a smiling pity, so grotesque is the disproportion between their "means" and their power of using or enjoying them. The millionaire is like a solitary man set down before a gorgeous banquet spread for a thousand people: he brings w i t h him, alas! only one appetite and one digestion, and that, probably, not of the best. Sometimes he exerts himself simply to destroy what he cannot enjoy, and sedulously pretends to find gratification in so doing..."

"... Among the first things that the Great Analysis would have to analyze are the concepts of Liberty and Equality. The third of the famous trio -- Fraternity -- is neither here nor there. It is a vague and harmless ideal. But it is time we should know what we mean when we speak of Liberty, and what we do not mean when w e speak of Equality. As it is, we make an idol of a Liberty which nine-tenths of us do not, and never did, possess; and a bugbear of an Equality which is in the nature of things impossible. We tremble at bogies conjured up by our own imagination - nightmares begotten of a surfeit of bad psychology - while we view with apathetic indifference the spectres of misery, disease, and war that stalk palpable in our midst.

"As soon as a possibility of a sane social order is mooted, some one writes to the papers to point out that if the wealth of Mr. Rockefeller were divided among the people of the United States, it would only mean one dollar and thirty-seven cents a head; or that if all the property in the world were equally divided on Monday, there would be rich men and poor men on Tuesday, and on Wednesday millionaires and beggars. Who doubts it? And who talks of such divisions? The true question - the question

the Great Analysis would have to answer - is: What population can this globe of ours sustain in health, in comfort, in seemliness, in dignity, in beauty, even (on fitting occasions) in splendor a n d magnificence? How can the planetary resources be developed and distributed so that the highest quantity of life may be attained that is compatible with the finest quality of which each individual is capable? It is not a question of dividing so and so much money, but of rearranging the mechanism of production and distribution in the light of an exhaustive study of the whole data of the case. T h e problem, as I set out by declaring, is enormously difficult; but is that any reason why we should not earnestly and systematically set about the endeavor to solve it? The solution will not be reached in a year, perhaps not in a century. But we shall learn from the very effort, and profit by the by-products, so to speak, of t h e investigation..."

"... It must be owned that any aspiration toward a world-order cannot but seem socialistic in tendency: for it invloves the subordination of the unit - whether man, or family, or tribe, or race - to the welfare of the whole. Or rather, it involves the seeking of the welfare of one in the welfare of all. It involves the idea that no human soul can truly and pe rmanently flourish at the ex - pense of another human soul. The opposite idea - that one man's happiness is necessarily founded on another's misery, his gain on another's loss, his life on another's death - is clearly t h e negation of a world-order. For it would be a mere playing with words to apply the term "order" to a state of eternal and inevitable strife.

"... It is not socialists who are most assured of the advent of socialism - it is peers and millionaires. They regard it as an unspeakable disaster and 'the end of all things'; but they see it manifestly on the march. Even the militarists - the men who believe, with Moltke, that universal peace is 'a dream, and not a pleasant dream' - are not as happy as they might be. They find comfort, indeed, in the belief that a great Armageddon must precede any sort of world-order; but behind it they somehow cannot quite imagine the nations piling up forever the gigantically costly implements of modern warfare, and periodically letting them loose, like avalanches, over each other's territories. Human folly, in fact, is becoming so titantic as to appall even the human fool. He 'does not know what is to come of it all',

"Nobody does -- and that is just the helpless state of mind which the Great Analysis ought to correct. In one form or another, a world-order must one day arrive. It may come as a benefaction, or it may come as a calamity; and the best way to avert the latter alternative is assuredly to study, from a planetary point of view, the conditions and potentialities of life for the crew of sentient creatures who have somehow been marrooned on this island in space. The human intellect, organizing, order-bringing, must enlarge itself so as to embrace, in one great conspectus, the problems, not of a parish or of a nation, but of the pendent globe."

FLYING SAUCER UBER SUDAFRIKA:

By Edgar Sievers; Sagitarius, publishers. 416 pages, indexed, in German. Order from Harman H. Mitchell, 22 North St., Huntingto Sta., N.Y. This book was given a partial review by Assoc Hans Hermit in R.R. xii-4. We now offer a somewhat different approach in the following pages by Associate Vjekoslav Gradecak,E.E. - whose idioms we do not venture to amend).

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Having considered many reports of the observations of flying saucers as well as having reviewed the accounts of the well known personal contacts of earth-men with the extra-terrestrials, in more than a hundred thousand words, Edgar Sievers begins the third part of his book with a prologue:

"It might seem to quite a few readers that by now all has been said about the saucer problem that could be said. But, a very brief moment of reflection will make the reader feel that such is not the case. Because not only the question lacks the answer: why do not come down to us those beings from the other stars, if they really do exist! But another question is perhaps equally important. And this question concerns ourselves! The question reads: how are we affected by such perspectives, what kind of a standpoint as well as personal view should we take -- or, in short, how should we ourselves meet the Planetides? For, obviously, it is only one-half of a tremendous movie, which began to roll off, showing us that there is somebody here who came from far outside. The other half, does it not mean: to whom actually does this somebody come? And for once, must we not ask too, with the thoughts and the lips of a Planetide: Who are you on this planet Earth anyhow?

"In fact, who are we then, actually? As Earth-men, are we still the wild beasts, bloodthirsty, eager for plunder, possessive and even voluptuously ever ready to kill each other and anybody else who ventures to meet us? Or meanwhile, did we become technical animals which have replaced a jaw with a cog-wheel, the hoarse breath with a nervous haste, the claws with avarice and the paw stroke with the atomic bomb? Or, aren't we still the children of the Lord, created by a higher authroity - each one of us in the innermost corner of his heart even if it is dark and stuffy inside - and don't we feel responsible for all that we do and think, and also feel responsible for the life and death of every creature around us, from the small freezing bird on the window-shelf up to the last man at the other end of the earth - and perhaps for the brother from another world? That's rather what we are, aren't we? And verily, what a load, suddenly, there is on our shoulders! What new responsibility there is before ourselves, brfore the whole future of the earth and before the fellow creatures of the universe - at the very instant of having been made a part of this universe, whereas we cannot yet cope with our own daily and earthly responsibilities!"

No doubt, Sievers' language aims to arise the "small voice" within every reader, and the reviewer tried, as well as he could, to preserve in the translation of the above as well as in the following passages, some of the flavor of the peculiar heaviness of rhythm of words in the original German diction. For this style is characteristic of the whole book, conveying serious thinking and concern about t h e problem, present and future, which the visitors from outer space impose on humanity at this time.

However, it would be of interest to the BSR Associates and to those who read the BSRA publications to translate a few passages from Chapter 9, "Claims and Contacts", which is the beginning of the second part of the book, "Space-ships Over Earth". Says Sievers there:

"We spoke about the fleetness of the phenomena. It was the very same point which caused another group of people to construct a theory of the phenomenon of aeroforms, i.e., of all saucer phenomena. This group, obviously, claims the right to be scrutinized in some detail. The group calls itself the Borderland Science Research Associates, in California. Condensed in a few sentences, the following is its etheric or "4-D" (from fourth dimension) theory. All aeroforms, and especially the intelligent crews in them, emerge on our plane of life -- in our space-time-being -- from other planes of being, into which we have no entry, for which we have no insight because they are removed beyond our sense perceptions. The matter, then, which they present to our grip is solid; however, it i s 'etheric steel', say, or 'etheric-copper'; until they change t h e vibration frequency again and disappaar or de-materialize, as perceived from our side. Obviously, there exist tones which we do not hear, and light frequencies which we do not perceive as light, and density frequencies which we cannot touch. The mass of such etheric beings is therefore very much tighter packed than the mass of our matter; they can, therefore, pass through each and every atom on our life plane as if it were a sieve without our being able to ever perceive it, since at normal temperature of our matter, t h e distance of an electron from the atomic nucleus is about ten thousand times its diameter. The spirit-intellect has quite a different effect on such etheric mass, and their pure thought-forms are sufficient as a driving force, which is all that it takes for a change of location. Such are the fundamental thoughts. If we now consider this material, collected for a closer look, it can be seen that it reduces essentially to the three sources, out of which and with all three together, the interpretation of saucer phenomena is given. The first source is a scientific consideration, the second emanates from certain philosophical systems, and the third comprises, obviously, the seance declarations. Since we shall have to talk about this last point in a general relationship to the saucer theme, it suffices to make a few remarks about the two other points.

The aforementioned scientific consideration is based on t h e view that our world of being is a world for our senses, a world of

the senses. The knowable nature, it can thus be generalized, offers itself to the senses as a series of vibrations. In this series there is a certain octave correlated to each sense, and all these octaves are placed one above the other, similarly as on the piano. T h e beginning of the first octave is the lower limit of what can be known on our life plane. Wherever the last octave ends, there is the upper limit. These are the two edges of our being between which we move and between which our separate senses are differentiated and kept apart from each other, as if by borders. All these borders determine the character, the peculiarity of our world, even of our univer se. By transposing oneself into the situation of a blind-born man who lives, nonetheless, in our real world, it can then be understood that his and our worlds are very different from one another, although for him only one sense is taken away from our common world. How it is when even two senses are lacking, has been told to our time by Helen Keller through her brave life. But it is possible to lapse into totally different kinds of worlds by letting a little bit of fantasy take a walk on the bridle of logic, of course. In this manner the English scientist, William Crooks painted the following picture in the last century: How would it be if there were senses which would see the electric waves or magnetic lines of force, rather than the light frequencies; or senses which would not feel but hear the heat radiation, and instead feel the high-pitched tomes, and so forth -- well, this, then, would certainly be a peculiar life.

It took only one more jump of the fantasy in order to say, beyond both octave limits, the upper and the lower, there should exist other worlds! This sentence, still, can be undersigned, because if our senses cut out only a limited portion of our such-world from the totality of the world-being, then, of course, everything would go upward and downward somehow, and mathematical physics should be able to prove the same, after having assigned to our life plane the octaves 50 to 100 and by tole rating two other planes from 50 to 1, as well as from 101 to 150. The thing begins to be dangerous, however, when the fantasy forsakes the level of realities, and postulates point-blank that these other octaves and life planes were populated by beings, so as we are beings; because from here on nothing more can be proved, and everything becomes a bottomless speculation. Also with the Ether theory it was felt difficult to give proofs. And it is here that it was forced upon one to borrow from various philosophical systems. But, as is well known, to borrow, that is such a thing! Populated then by beings. By beings such as we are, with spirit and soul? Obviously. Because for the movement and for the change of locality of the etheric population, merely a thought - wish should suffice and if the being of the spirit is strong, it should certainly have a soul, too.

But if we ask our next question only, we shall get no satis - factory information. Namely, the question reads: What is spirit

and what is soul with us as well as with the Etherians? The answer to it is very important, because it must clarify whether or not the spirit and the soul can exist together but without a body, and therefore, be a person nonetheless. If yes, then it must be asked immediately: Why cannot we make ourselves etheric and continue to exist without a body; it will then be asserted that this is very well possible, and then, new borrowing will be made from spiritualism or from the "eternal life". However, neither from there nor from the eternal life did ever a spirit-soul-being return independently and demonstrably i n our body-world, and neither has it preserved its identical consciousness. To this, the answer will be the doctrines of reincarnation, but with them the things are certainly just a tiny bit different. But if the aforementioned is not - If therefore, the spirit-soul-being cannot exist without a body, then there must exist a kind of matter different from our body-stuff, which in the case at hand shall consequently be called the "etheric iron" or "etheric copper".

Although by now we have already met with quite a number of questionable assumptions and misunderstood concepts, we still will acccept what was said before, but from here on we no longer can follow. Because it will asserted not only that such beings can transport themselves by "frequency change" from one octave into another, but also that they can do that back and forth, anytime and arbitrarily, without dying. For this there are neither proofs available, nor do we know of some pseudo-philosophical system which has established such a thought on a logical basis. However, what certainly has been pronounced by systems (philosophical) is not that the different octaves are peopled by beings, but, on the contrary, that there is only one thing: the divine beings who grow through all octaves from below upwards, and stretch themselves over these octaves such that the senses do not represent a multiple floor-level house in which to live, but a house - and this is even the whole world - of one single floor. The extending and growing through the possible octaves follows the order and the law (we need only look at the evolution history of the plant, animal, and human kingdom) and proceeds in universal enfoldment, within which (as we will presently declare) it will be, no doubt, impossible for one individual to jump arbitrarily between the steps of enfoldment, back and forth. Neither "fairies" nor "angels" - if one insists to think about them - seem to be able to do that with ease, nor does it do even man himself!

So much for Edgar Sievers' view on the scientific and philosophical source of the BSR thesis. And now, we have to turn the pages to the third part of his book in order to find his views on t h e third source, i.e., seance declarations. The following is a fragmentary translation of the material from Chapter 12, "The Nightside Of The Senses". It reads: "In the last years there accumulated an avalanche of claims regarding the saucer problem, which assert

nothing less than a direct and continuous contact with the saucer - pilots and beings from the other world.... The theme about which we are now to talk is an occult psychic activity of wide circles with their spiritual communications, with messages from the so-called controls of the mediums, with spiritual systems or even with conceptions of the world, which are beginning to be built up from such activity. We are conscious that we meet here with pehnomena for which, in many instances, there is no satisfactory explanation given as yet by our traditional sciences.... Our following investigation, therefore, to be conducted in the spirit of responsibility; the investigation is not directed against persons nor against the feelings of individuals but against the thing per se and the pure theoretical and practical subjects accessible to all the world.... We accept such phenomena as being objectively given, genuine, and therefore, formally true, but as to their content thet receive an insufficient and partly defective interpretation and explanation. The immediate effect of it is that the life and doing of many people takes place in a spiritual realm of unperceived illusions from which, not rarely, they suffer a bodily ailment.... We said that there are pretenders who claim to have for us news and messages to deliver from the saucer pilots, be it as etheric or as material beings.... Once we came across a group related to such pretenders when we spoke about that materialization-dematerialization theory. In similar manner, many other groups and individuals have made news of themselves with declarations, solutions and theories during the past years. A blooming article, magazine, and even book literature came into being whose only facts are always messages received allegedly from extra- terrestrial beings.... At the same time it is necessary to know that it is not as if these dreaming, talking, writing, reading and listening contemporaries were not aware that often there is a regular chatter accumulating in such messages. They surely are aware of it. Only, they have less confidence - regretably - in their own minds and insight than they are willing to admit to their make-believe desire. They do not know of any correct explanation o f such messages and have never heard of a possible interpretation...

For if it is asked: Since when actually do exist these messages from saucer pilots and from extra-terrestrial beings, then the answer is given: Since the existence of the modern saucer-question! Neither up to the moment of this writing was there any reference made to the communications and messages prior to 1946 - sp far as we know - nor do we find in the historical message literature, hence again before 1946, the word saucer or the corresponding thoughts.... Therefore, there was no mentioning before of planet-swellers as space travelers, of etheric technicians or even sau - cers, the very word which looms so large in all our languages. The answer to it is crushing. Simply because no human brain with sufficient consciousness has known anything at all about saucer o r space pilots before 1946, to say nothing about the concept of saucers which it knew in no other way but as a kitchen utensil."

So much for the Sievers' view as to the third source of information, which BSRA shares in common with so many other similar groups and individuals.

We now turn a few more pages of his book and find in the chapter "On Parapsychology" the following passages:

"In exactly similar fashion as in the question of the saucers, plays here (in parapsychology) the prejudice a special role among the people.... "There is no so-called soul-migration or astral projection" - although persons of integrity report about such experiences, and "there are no materializations" - the emergence of a human form apparently from the voidness - although serious scientists with scrupulous self-observation have shaken hands with such forms.... "It is not possible to see into the past and still less possible to foresee the future" - although again we have in our own country, dozens of cases on record in which the skilled aborigines, from the old, and by now, almost extinct and initiated tribesmen, have brought to light with their dolos-throwing such things from the past, which they could not possibly have known, and they predicted things of the future, which so came to pass. Oh yes, there is much, more than enough, that is left over for parapsychological research...."

In view of the above passage from Sievers' book it seems rather inconsistent first to deny and then to accept materializations and de-materializations of human forms - except, maybe, that such rejection or acceptance depends on the person (s) who report them. At any rate, once the admission of such phenomena is made there is hardly a door left open by which to walk out on the logical hypothesis of space people being capable of such transformations. For one, if it is a question of integrity, is there any reason to reject Angelucci's account, which is an example par excellence of the mat - demat theory? That is, however, not to say that ALL of UFO phenomena MUST be viewed from this point of view, because there are "Many Mansions" in the Father's house and not just one with one floor level only.

On the other hand, if it is a question of authority, then there are numerous names from antiquity still very much venerated for the wisdom of their bearers, names like Plato, Socrates, Buddha and Jesus to mention but a few, who have at one time or another asserted or even demonstrated the mat - demat theory.

However, the argument by authority is not a very good one in the eyes of many people, just in the same way as the argument by analogy is considered to be a very poor kind of proof, although it is o ne of the fundamental principles of scientific reasoning. Inasmuch, the argument ad hominem is used very often, not because it carries with it a superior conviction to the former two, but because it is the most effective psychologically as far as t h e Multitudes are concerned. . . .

"EASTER - THE BIRTHDAY OF THE GODS"

The title quoted above is that of a 63-page booklet, by the distinguished scholar Dr. Alvin Boyd Kuhn. As most of our readers are aware, the BSR publications seldom enter upon controversial topics of a religious nature. Yet in such a question as the physical existence of the "historical Jesus", certainly a consensus of critical opinion, if it exists, should be known to all who are informed and intelligent - or at least desire so to be.

We select a few short paragraphs only, passim, from the above-mentioned brochure. The whole may be obtained, together with a descriptive listing of other works by Dr. Kuhn, from The Academy Press, 218 West Jersey St., Elizabeth 2, N.J.

(M.L.)

"In proportion as one exalts and looks to the imaged perfection without, he lets his own soul lie fallow. It is not a distant historical Christ's soul that he needs to exalt; it is his own that cries for attention, recognition and adoration . . .

"A thousand times has Christianity proclaimed that if the Christ - man, Jesus of Nazareth, has not consummated his conquest of physical death, and returned to physical life following bodily decease, "then is our faith vain. . . How precarious the whole edifice of the Christian faith is, can be envisaged if we look also at the fact that for some of the most learned, conscientious and eminent theologians of the faith the veracity of the Gospel's account of the resurrection ...stands in the gravest possible doubt ...

"it is questionable whether the Gospel Jesus character was really a man of flesh . . One of the most eminent of exegetists in the Christian camp, Johannes Weiss, goes so far as to say that nobody really believes that the deceased body of Jesus was reanimated, arose, cast off its burial wrappings and walked out of its sealed hillside tomb on that "first" Easter morn two thousand years ago . . ."

(Weiss boldly asserts that) "not only did he not 'rise again' in a real sense, i.e., to take up earthy life once more, nor did this take place either on the third day, or after three days. Where did the 3 - day period originate? Since everything took place according to the scriptures, as St. Paul says, it is to the scriptures that we must turn. . .

The whole devastating debacle of sense and truth ensued from the egregious blunder ... in reading the substance of the Mystery plays spiritual allegories, myths ... as the historical experience of one man ... After nineteen centuries of obscuration this catastrophic imbecility now emerges in clear light. . . The Western world has walked in the fog of a dense hallucination for lo these many cneturies, of which sorry fact its outward history bears dismal testimony in bigotry, superstition, persecution, hatred, war and the most fiendish inhumanity ever to be entered in the world's annals ...

(pp 3-20 pas.)

"The Fight Against Insecticide Air Raids"

"You probably already know that a group of Long Islanders, including the undersigned, have a test case pending in the United States Court in Brooklyn to restrain the U. S. and New York Departments of Agriculture permanently from spraying their property. Most of Long Island, a good part of New York and New Jersey and parts of Pennsylvania have already undergone such an aerial assault with DDT and fuel oil by these departments in spite of widespread and most vehement protest on the part not only of many thousands of single individuals but of whole towns and villages.

"The spraying resulted in inestimable damage to the persons and property of countless citizens - damage which the defendants neither intend to nor can remedy. Private and commercial berry plantings, orchards, vegetable farms, gardens and pastures, bird sanctuaries, fishponds and beehives maintained spray-free by their owners were heavily damaged or rendered useless for their special purposes for many years to come. Birds, bees and fish were wiped out in considerable numbers. Beneficial insects which prey upon gypsy moths (the target of the spraying) and other pests were destroyed along with these, thus seriously disturbing natural balance. People were sprayed, not only on their private lands, but on parkways, streets and highways. Children were sprayed on their schoolgrounds, babies in their carriages. Windshields of moving vehicles were so covered with the spray that drivers could often not see through them, resulting in near accidents. Cars in dealers' lots and elsewhere were doused, requiring the expenditure of inestimable sums for cleaning and restoration. Milksheds and watersheds of sprayed areas were poisoned and rendered a distinct health hazard by the U. S. Department of Agriculture's own standards, reflected in warnings to dairy owners to keep DDT away from cattle and their pasturage lest milk be contaminated. Sprayed grains and vegetables present a similar hazard."

The foregoing is the opening paragraphs of a 2 pg. communication from Marjorie Spock, of Whitney Lane & Norgate Road, Brookville, Glen Head P. O., Long Island, New York. Mrs. Spock is actively leading a legal and moral fight against the "crass trespass" and "outrage of major proportions" and "huge wastage of taxpayers money", and Congressman Derounian has introduced legislation in the House to insure a full and fair hearing.

"Will you not help defray costs of our court action by sending a tax-free contribution, and asking other interested persons to do likewise? Even the smallest donation will help. And it will help protect you and your own property from similar devastation. Checks should be made payable to the Lee Foundation For Nutritional Research and sent to Mrs. Spock at the above address.

OMITTED

THE BIEFELD - BROWN EFFECT *

by
C.F. Krafft, BSRA

This interesting phenomenon, which was brought to our attention by Mr. G. Burridge, consists of the tendency of a charged electric condenser to move in the direction of the positive pole, despite t h e principle of action and reaction.

In an electric condenser, just as in a hydrogen atom, there is a direct flow of ether from the positive charge to the negative charge. Since the ether is incompressible, its streamlines cannot come to abrupt ends within the charges. The positive charge must therefore take the ether in from the surroundings and the negative charge must deliver it to the surroundings. This will necessarily diminish the external ether pressure on the positive side and increase it on the negative side.

If we adopt the modern view that the force of gravity is due to a pressure gradient in the ether, then such a difference of ether pressure on the two sides of a condenser should force the entire condenser in the direction of the side that carries the positive charge, exactly as has been observed experimentally. A charged condenser should therefore weigh more when its positive side faces down than when it faces up.

NOTE:

The foregoing paragraphs by physicist C.F. Krafft refer to the article LESS WEIGHT AND MORE FLIGHT, by Assoc. G. Burridge, in Round Robin XIII - 2, July-August, 1957.

ML

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Mr. Arthur Constance, author of The Inexplicable Sky and other well-known books, writes to the Editor of the N.Y. TIMES in a justified protest (Sept. 22,'57):

"I have studied UFO's for over thirty years and my 16,000 volume private library contains every book so far published on the subject. . . My book is a protest against scientific arrogance. If it is indeed true that beings are visiting us from other worlds or dimensions, surely the subject is of profound significance. I claim there is a prima facie case .. established during the last ten years, during which over 40,000 sightings have been recorded, not explicable by conventional theories, by hundreds of reliable witnesses... I am sorry your reviewer ignore all my factual evidence and logical arguments. "

Cheltenham. Eng. A.C.

" NOTE TO ROUND ROBIN" - PROFESSOR M.J. JESSOP EXPLAINS.

"One of these days", writes Professor Jessup generously, "Meade Layne is probably going to get me cornered on this business of MAT and DE-MAT." However, he intends to stick to his present approach as being coherent and productive, and I feel sure our readers will find his following "note" of much interest. ml

. . . "There is a sort of program or pattern in my approach, and I feel that I should make some further explanation in the light of M.L's remarks (RR XIII-1 and elsewhere). First, I would like to point out that I am at present making very little attempt to "explain" the UFO. I have all I can do, and much more, just to present the historical data and to try to state the general problem of 'Ufology'. If I went into the metaphysical elements I would have to make a very long and arduous study.

On the other hand I am attempting to present - over a long period of time - ALL the elements of Ufology in evidential form, and I an beginning with those elements which have been most obvious and fit best into the incomplete structure of physical science. In this process I am slowly learning more about the metaphysical phases and absorbing some of the spirit of metaphysical investigation. Doubtless, I shall eventually get to the metaphysical and discuss it in more detail from my own point of view. Meanwhile, there is still a large segment of the physical or material phases to be recorded, assembled, and presented in book form.

I have now published three books which are taking me progressively into Ufology. A fourth one is written, dealing in detail with the physical side chronicled in the Pentateuch. I do not know when it will be published. As I see it, I will some time write two or more UFO books dealing with bibical records. . . Then there is one coming up, sometime, anent references in legend and mythology, as well as the 'archeological case'. (After that) I shall begin to classify sightings and to segregate phenomena which do not lend themselves to physical analysis in the sense I have been using the term. Then I shall have to give more thought to explanations, for the mere admission of mat and demat is essentially the beginning of an explanation. By that time I hope to know more about the metaphysical and be in a better position to dis - cuss it.

Meanwhile, one of the best 'primmers' leading toward the metaphysical side is DeWitt Miller's <u>You Do Take it with You</u>. He has begun to do for the metaphysical exactly what I have been doing for the physical. Another supporting work is comprised of the three books by Immanuel Velikovsky . . . Other books of similar style and structure must be prepared in various fields before we can spread out the whole picture of the Borderlands, but slowly the job is being done.

M.L. is right in saying (pg 24) that some of my material is a bit passe'. This is true if I write only for those who have followed the literature closely, and who have the gift of generalization. Unfor-

tunately, less than one percent of the general public will have either read the inner finding of Ufology, or have the training to make the necessary deductions; much less visualize the broad sweep of the UFO problem. I am not writing for 'family' consumption. I am writing to make the broadest and most comprehensive statement of a tremendous problem to the maximum number of readers, many of whom have never grasped the true significance of the UFO.

I consider it inadequate to present only the most advanced concepts to the public at large. I feel that BSRA is the extreme advance guard in the attack on the borderlands, and by the very nature of BSRA's findings they will be ignored or even rejected by most of our people. It is my intent to lay such a wide base that rejcetion will be reduced to a mimimum. To be sure, somebody must spearhead the penetration into previously unknown spheres of knowledge. BSRA is doing this admirably. However, the nature of its work limits its readership to a restricted group who are either enlightened, or are seeking enlightenment along a specific channel. The method of research and of presentation are good but the number of people reached is limited. It is my plan to reach somewhat the same goal by laying a broad base within the structufe of knolwledge already familiar through decades of teaching standard sci - ence.

One of the greatest difficulties with the UFO problem is that ev - ery researcher tends to over-simplify it. Each has his own pet explanation, and it is in the 'explaining' that all of us get into trouble. BSRA is no exception and seems loath to concede any explanation other than its own.

We have had for generations somewhat the same confusion in ex - plaining the surface features on the moon. (Professor Jessup here refers to the volcanic and meteoritic theory of the lunar craters, and the 'uniformity theory' - none of which is sufficient by itself to cover all of the data). The same general situation (he continues) exists in Ufology - there have to be as many kinds of explanation as there are of UFO.

(The present writer would point out here, that BSR writers have repeatedly emphasized the complexity and wide variety of UFO phenomena and the serious dangers of generalizing about them. At the same time, not ALL concepts are equally fallacious or equally important, and the "etheric interpretation" at present seems most plausible and productive. Further, the effort to keep all investigations strictly within the framework of contemporary science vitiates the whole (pseudo) scientific approach. Consider the almost daily 'cracks' which appear in this 'framework').

I believe that some UFO will come within the material-physical scope to which I confined my earlier writing, that we will find some categories of UFO which will resist such classification, and that the BSR is on the right trackwith these. . . 'I do not believe that our sources of (metaphysical) information are sufficiently proven ... every metaphysical investigator assumes his own material to be authentic, yet they do not agree - and this weakens the whole approach. ...(This last stricture by Professor Jessup is well justified. ML) Continued in next issue)

The Invisible Powers

Out of so many millions of stars there is but one type of mixed spectra (Rainbow) - identical in every respect! Why such a remarkable similarity?

The theory that the red line at the bottom of these spectra is caused by vapors of carbon confined in a spot (space), the orange next by calcium and so on clear to violet (hydrogen always at top-polarity of light), is absurb, because out in the open elusive vapors or gases always intermingle. Even if in spots, it is obvious that the number, size and arrangement of the spots would vary for each and every star.

If given a number of gaseous spheres, can anyone reproduce self-luminous identical mixed spectra? Impossible, because for one thing, electric current is required and another, nothing can stop the elements from intermingling. It is only by the attraction of seven identical influences from the outside that a reproduction is possible.

Read of the seven Cosmic Ray fields or waves, the origin of rays, spectra, star motion, magnetism and sun spots that are caused by a cyclonic or whirling action of Cosmic rays. Powers Behind the Rainbow - a 10 page brochure by N. Nicolaides, % B S R Hdqrs, San Diego. $1.00 (Adv.)

A Note of Explanation to our Readers:

A long delay in publication of our CLIPS, QUOTES, & COMMENTS, current issue, has been due in part to a change in office personnel, to the illness of some of our helpers, and especially to an unexplainable delay in transit of the whole issue of G-11 (Sept. 1, '57). There has been a heavy accumulation of mail and a mix-up in our filing system which caused continual delays. We ask you to be patient and accept very brief replies even to interesting and important letters. After all, we have not yet 'folded' - as several national magazines have recently done. But since we are not over-flowing with optimism, we will continue with our old-time request - viz.

> When you send us money, mark it with a capital "R" or the word Released - indicating that you will not insist on a refund if RR should hop the twig ---

That is, of course - if you want to and feel all right about it. Even a delay in refunds helps to take the pressure off.

Harassedly Yours
Meade L.ye Ed.